PUBLICK DEVOTION AND THE Common Service OF THE CHURCH OF ENGLAND,

Justify'd and Recommended, to all honest and well meaning (however prejudic'd) *DISSENTERS.*

By a Lover of his Country and the *Protestant Religion.*

St. John 7. 51. *Doth our Law judge any man, before it hear him, and know what he doth?*

LONDON:
Printed for John Taylor at the Ship in St. *Paul's* Church-yard.

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A Short Preface TO THE Courteous Reader.

THe Lawfulneſs and experience of Set Formes, eſpecially in publique prayer, hath been abundantly, and to very good purpoſe, diſcourſed and vindicated in many Treatiſes already extant, and therefore I ſhall not now meddle at all with that argument. The groſs neglects, and contempts of ſome, with

with the diſorders of others, as to the Common Service of the Church now injoyned, *ariſe principally (as farr as my obſervation reaches) from the not underſtanding and weighing aright* theſe two *things.*

Firſt, the great neceſſity worth and benefit of publique worſhip, with thoſe qualifications which moſt properly belong thereunto; and

Secondly, the ſutable and excellent proviſion made for that performance by our preſent eſtabliſhments as to every thing,

thing, wherein a ſober and underſtanding Chriſtion, zealous of God's honour; *with* his own and others Salvation and welfare, can be concerned or gratified.

To remove therefore theſe noted obſtacles of of Piety and Devotion *out of the way, I make bold to offer unto you,* my beloved Countreymen, *this little Book, and earneſtly importune you to* read it over ſeriouſly, *and* conſider of it impartially: *And then I doubt not, but you will thankfully* accept, *and*

and conſcionably improve *theſe* charitable endeavours of one, that unfeignedly wiſheth you all that good and happineſs, which *you* deſire your ſelves, *and would gladly contribute his utmoſt to the helping you forward in that way, which leads moſt certainly and directly to the* obtaining of it.

PUBLICK

BRITISH MUSEUM

PUBLICK DEVOTION, AND THE Common Service OF THE Church of *England* Justified and Recommended.

PRayer (according to that diviſion of it, which ſuits my *preſent* purpoſe) is either *ſolitary*, by our ſelves alone, or *ſocial* with others.

Solitary or ſecret prayer is recommended to us, both by the *precept* and *example* of our B. *Saviour*; *Enter into thy Cloſet*, ſaith he, *and there pray to* Mat. 6.

thy Father which seeth in secret, and he will reward thee openly.

Mark 1.35. Mat. 14.23. And thus *did he* himself (whom to imitate is not only our duty but perfection) oftentimes *retire to pray.* Here the Soul may freely powre forth it self unto God Almighty in the penitent confession and aggravation of *particular sins*, and implore a supply of *particular necessities*, and return thanks for *particular blessings*, and intercede on the behalf of *particular Friends and Relations:* And there is *no place* but may be *proper enough* for this performance, if *other circumstances* agree. *Wheresoever thou art thou mayst pray*, saith *S.* Chrysostom, *for thou thy self art a Temple consecrate unto God, and therefore needst not be to seek for a place.* And *S. Bernard* to a like purpose: *Use thy self*, saith he, *as a Temple of God.* We find

Ad pop. Antioch.

Meditate.

Isaac

Isaac meditating and praying in the *Field*, *Job* on the *Dunghil*, *Hezekiah* on the *Bed*, *Jeremiah* in the *Pit*, *Daniel* in the *Den*, our B. Saviour sometimes in the *Mountain*, sometimes in the *Garden*, S. *Paul* in the *Prison*, S. *Peter* on the *House-top*: And yet those, whose quality and condition admits it, may questionless find great advantage by the dedicating and setting apart some certain place as *peculiar* for their devotions, into which no other thoughts or business should enter.

See the method for Private Devotion, Part. 1.

Prayer, ~~*with others*~~, is either more *private*, as in a *Family*, or *publick* in & with a *Congregation*.

Touching the *former*, it is no doubt fitting and expedient for *every Christian* Family to behave it self as a *little Church*; and those that would have the blessing of God on their *hou-*

ſes, ſhould worſhip him carefully there: taking up *Joſhua*'s *pious reſolution*, and practiſing upon it: *As for me, and my*
Joſh. 24 15 *houſe* (whatever others do) *we will ſerve the Lord.* And 'tis not amiſs to conſider here, that the Apoſtle *S. Paul* ſeems to direct this Exhortation peculiarly unto *Maſters*; *Continue in*
Col. 4. 1, 2. *prayer, and watch in the ſame with thankſgiving.* And when *S. Peter* admoniſheth *Husbands* to a diſcreet and Chriſtian demeanour towards their *Wives*, upon *this* motive, *That your*
1 Pet. 3. 7. *prayers be not hindred*, he may well be thought to *preſuppoſe* the obſervance of prayer, not only *for*, but *with* each other.

But then, as to *publick* prayer in and with the Congregation of Chriſtians, becauſe we live in an Age wherein it is ſtrangely fallen both into *neglect* and

con-

contempt, I am willing to treat more largely in it's commendation.

From this Religious Worship is Gods Temple call'd *the House of Prayer*; and they who could not come to pray *in* it, yet used to pray *towards* it. Isa. 56. 7. Dan. 6. 10.

Of *this publick prayer* we read in *Nehemiah*: *Ezra blessed the Lord, the great God, and all the people answered*, Amen, Amen; *with lifting up their hands, and they bowed and worship'd the Lord with their faces to the ground*: And of this the Prophet *Joel* speaks by special Commission from God; *Call a solemn Assembly, gather the people, assemble the Elders; let the Priests, the Ministers of the Lord, weep between the Porch and the Altar; and let them say, spare thy people, O Lord.*— Ch. 6. 6. Ch. 2. 15, 16, 7.

And this is, believe it, *a most*

neceſſary part of the Communion of Saints in the Chriſtian Church, as we may note their practiſe *from the beginning*. We have it ſtoried remarkably of the *firſt Chriſtians*: The Spectators of our B. Saviours Aſcenſion, are ſaid to *return forthwith from Mount* Olivet *to* Jeruſalem; *and when they were come in, they went up into an upper room* (their then Oratory) *where abode both* Peter, *and* James, *and* John, *and* Andrew, Philip *and* Thomas, Bartholomew *and* Matthew, James *the ſon of* Alpheus, *and* Simon Zelotes, *and* Judas *the Brother of* James: [that is, the *eleven Apoſtles*, who are ſaid to have abode here, as the place of their *conſtant and united devotions*.] *Theſe all* (ſaith the ſacred Text) *continued with one accord in prayer and ſupplication, with the Women, and* Ma-

Act. 1.12, 13. &c.

ry

ry *the Mother of Jesus, and his Brethren: The number of names* (or persons) *together, was an hundred and twenty.* And then of the *three thousand Converts added* to them, being once admitted into the Christian Church, it is said, *They continued stedfastly* (and that together) *in the Apostles Doctrine and Fellowship, and breaking of bread and prayers.* — Again when S. *Peter* was in prison, *prayer was made without ceasing* (instant and earnest prayer) *by the Church, unto God for him:* and upon his deliverance, *he came to the house of* Mary, *the Mother of* John, *whose sirname was* Mark, *where many were gather'd together praying.* And when S. *Paul* writes to *Timothy* the most necessary Instructions and Commands for the *well ordering of those Churches* whereof he was *Bishop* or

Act. 2. 42. 44.

Act. 12. 5. Vers. 12.

Sicut imperatores Romani *mandata dare Præsidibus solebant: Ita* Paulus *in* Timotheo *mandata dat Episcopis.* Grot.

Governour, he sets down *this* as of *principal* regard: *I exhort, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty: For this* (saith he) *is good and acceptable in the sight of God our Saviour.*

1 Tim 2. 1, 2 3. *Hoc primum, inquit, præscribo. Id in locum Doctrinæ Apostolicæ regula quâ Ecclesia universalis imbuitur. Præcepit Apostolus, imo per Apostolum Dominus —— quam legem supplicationis ità omnium sacerdotum & omnium fidelium devotio concorditer tenet, ut nullæ pars mundi sit, in quâ hujusmodi orationes non celebrentur à populis Christianis Scriptor de vocatione Gentium.* And again, *vers.* 8, 9 I will therefore that men pray every where (ἐν παντὶ τόπῳ, *i.e. ubicunque conventus habebuntur, agit enim de publicis precibus. Preces Deo hodie non minus gratæ in quâvis Ecclesiâ quam in Templo Hierosolymitano* Grot.) in every Church Assembly, after the manner, and to the purposes before suggested, lifting up holy hands without wrath and doubting (*i. e.* hatred towards men, and diffidence towards God) likewise also the women.

Now the more to endear unto us a due attendance upon the

common

common and joynt prayers of the Church, let it be considered.

First, that *This is necessary to approve our selves genuine members of the visible Church of Christ militant upon Earth.* Sheep of Christs Flock and Fold in distinction not only from the *rest of the World.* Out of which we are called; but also from *Schismatical Christians*, that Rent and Cut themselves off from this Communion. The expressions of *St. Jude* are very opposite to this purpose. *These* (saith he) *be they which* separate themselves, *sensual, having not the Spirit.* (whatever boast they make of it) *but* ye *beloved* (in a way of distinction from *These*, that have this brand of *Schism* upon them) *building up your selves in your most holy faith, praying in the Holy Ghost, keep your selves in the* Jud. 19. 20, 21.

Love

Not forſaking the aſſembling of your ſelves together, as the manner of ſome is — Heb. 10.25.

Love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal Life.

Secondly, This joynt prayer with the Church is of all other the *moſt prevalent*; when we come together, as *Tertullian* ſpeaks, in an *holy combination*, as it were, to wreſtle with God and prevail for a bleſſing, before we leave him. *This Sacred force and violence is pleaſing and acceptable unto God*, and the *more* there are engaged in it, ſtill the *more effectual*. For if *where two or three are gather'd together in Chriſts name, he is*, according to his gracious Promiſe, *with them to hear and anſwer their requeſts in what they ſo agree to ask of God*; certainly, where there are *many Two's and Three's*, they have more aſſurance of ſpeeding from hence then it will follow.

Quaſi manu factâ. Hæc vis Deo grata eſt. *Tertul. Apol.*

Vis unita fortior.

Matth. 18. 19, 20.

Thirdly

Thirdly, that we are *extreamly injurious to our ſelves and others by our neglects of this kind.* It was the ſaying of a *Jewiſh Rabbi*, that *whoever dwells in any City where there is a Synagogue or Houſe of prayer, and prayes not with the congregation there, is deſervedly to be look'd upon and reputed* an ill neighbour. The reaſon is evident, he withdraws *his helping hand* from his other neighbours. He withdrawes, I ſay, *his helping hand*, and that phraſe I take from St. *Paul* to the Corinthians. *In whom we truſt that he will deliver us, you alſo* helping together *by prayer for us, that for the gift beſtowed upon us by* the means of many perſons *thanks may be given by many on our behalf.* —— I can only wiſh there were not many ſuch *bad Neighbours* to be found every where; and I might have ſaid

Quiſquis incolit civitem in quâ extat ſynagoga, & ibi non precatur cum cætu publico, is eſt, qui meritò dicitur malus vicinus. *Maimonides. Lib. de Orat.*

2 Cor. 1. 11.

ſaid as well *bad ſubjects* to their King, and *bad friends* to the publick, by withdrawing their help from the common prayers of the Church, which, the more *united* they are, muſt needs prove, as hath been ſaid, the more *available* to procure a bleſſing from Heaven. The Elders of the Jews in the Goſpel concluded of the *worthy Centurion*, that *he* Loved *their* Nation *in that he* built them *a* Synagogue. And we may well preſume, upon the *ſame ſcore*, that they would have condemned ſuch as *haters of their nation, that reſorted not thereunto.*

Luk. 7. 5.

Fourthly, *neglect here argues and proclaimes us to be of a very evil and irreligious temper*; quite contrary to the character given us of the *man after God's own heart* the breathings of whoſe ſoul were evermore paſ-

paſſionate

sionate this way, to the *publick worship* and *service*, *I will wash mine hands in innocency*; saith he. *So will I compass thine Altar O Lord, that I may publish with the voyce of thanksgiving, and tell of thy wondrous works, Lord, I have Loved the habitation of thine house, the place where thine honour dwelleth.*—*one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, all the dayes of my Life to behold the Beauty of the Lord, and to inquire in his Temple.*— *As the Heart panteth after the water brooks so panteth my soul after thee, O God; my soul thirsteth for God, for the living God. When shall I come and appear before God? my tears have been my meat day and night, while they continually say unto me where is thy God? when I remember those things, I power out my* Pſ. 26. Pſ. 27. Pſ. 42.

soul

ſoul within me: for I had gone with the multitude: I went with them to the houſe of God, with the voice of joy and praiſe, with a

Pſa. 63. *multitude that kept holy day.— O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land, where no water is, to ſee thy power and thy glory ſo as I have ſeen thee in*

Pſ. 84. *the Sanctuary.— How amiable are thy Tabernacles, O Lord of Hoſts! my ſoul longeth, yea even fainteth for the Courts of the Lord; my fleſh cryeth out for the living God. Bleſſed be they that dwell in thy houſe! they will be ſtill praſing thee. A day in thy courts is better than a thouſand, I had rather be a door keeper (would chuſe rather to ſit at the threſhold) in the houſe of my God, then to dwell in the tents of*

Pſ. 122. *wickedneſs.— I was glad when they*

they ſaid unto me let us go into the houſe of the Lord: our feet ſhall ſtand within thy gates, O Jeruſalem: whether the Tribes go up, the Tribes of the Lord unto the Teſtimony of Iſrael, to give thanks unto the name of the Lord. —And under the *New Teſtament* in like manner it hath been the commendation of devout and pious perſons, to be *aſſiduous worſhippers of God in the Temple.* Of *Anna* it is ſaid, that *ſhe departed not from the Temple, but ſerved God with faſtings and prayers night and day.* And of the Apoſtles, *that they were continually in the Temple praiſing and bleſſing God.*

Luk. 2. 37.

Ch. 24. 53.

Laſtly, It deſerves further to be conſidered, that *in God's houſe of prayer* we have not only the advantage of engaging with *many ſuppliants and joynt petitioners*, but ſomewhat alſo from

from the *place it self, consecrated and devoted with solemn prayers unto God*, that he *who heareth prayers* would have a gracious regard unto, and bless those who shall *there* assemble to worship him. This was the part of *Solomon's prayer*, which God accepted and approved well of, at the *dedication* of the Temple.

1 King. 8. 30. *Hearken thou*, saith he, *unto the supplication of thy servant, and and of thy people* Israel, *when they shall pray in* (or towards) *this place and hear thou in heaven thy dwelling place, and when thou hearest forgive.* Unto *which* God answers. *Now mine eyes shall be open and mine eares attent unto the prayers that is made in this place; for now I have chosen and sanctified this house, that my name may be there for ever, and mine eyes and my heart shall be there perpetually.*

2 Chron. 7. 15, 16.

And

And *a like* bleſſing, I doubt not, in *ſome good degree* may be expected ſtill by us in *every place ſet a part by prayer unto God's ſervice*, according to his gracious promiſe of meeting and bleſſing his people in every place, where His Name is recorded. We may confidently look for *a welcome treat from him in his own houſe. They ſhall be ſatisfied, ſaith the* Pſalmiſt, *with the plentiouſneſs of thy houſe. And I*, ſaith God himſelf, *will make them joyful in my houſe of prayer; even us* Gentiles, *as well as the* Jews *of old, for my houſe*, ſaith he, *ſhall be call'd an houſe of Prayer for all People.* Exod. 20. 24. Pſal. 36. 8. Iſa. 56. 7.

Thus far I have propoſed *ſome* of thoſe great *engagements* and *encouragements* we have unto publique and common Prayer. I will now ſubjoyn a brief account of the *qualifications* pecu-

liarly requiſite thereunto, that it may be acceptable and effectual; and this (as I have before digeſted the *motives*) in *five* particulars.

Firſt, *Whoſoever miniſters in publique prayers muſt ſpeak audibly and intelligibly to the Congregation*; for otherwiſe their *devotion* is *idle*, their *unaerſtanding* being un-imployed, *They cannot ſay, Amen.* And where men draw near to God with their *Bodies* only, and honour him with their *Lips*, while their *Hearts* and *Souls* are removed from him, their *mind* and *affections* not engaged in his worſhip, inſtead of *pleaſing* of him by ſuch an hypocritical and more outſide ſervice, they do but *provoke* him. Here therefore we muſt condemn all thoſe that either *whiſper* or *mutter over* divine Service, ſo as the people

people cannot *hear* them; or *post* and *huddle it over in such an hasty manner as the understanding and devotion of the People cannot accompany or keep pace with you.* Here also we must needs reject and censure Prayers made in a *tongue unknown to the Congegation*, or such elevated straines and *affected expressions*, as are like a Language unknown to the people. The Apostle's discourse to the *Corinthians* is sufficiently convincing as to *this disorder. If the Trumpet give* 1 Cor. 14. *an uncertain sound, who shall prepare himself to the battail? so likewise ye, unless ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air, and how shall he that occupieth the room of the unlearned say Amen at thy giving*

of thanks, ſeeing he underſtandeth not what thou ſayeſt? &c.

Secondly, The publique prayers require *Unanimity*, ſo we read of the *firſt* Chriſtians

Act. 2. 1. *They were altogether with one accord in one place*, the multitude

Act. 4. 23. of them that believed were of one heart and one ſoul: and *St. Paul* ſeverely chides the Corinthians for *diſcord* in their aſſemblies, *firſt of all*,

1 Cor. 11. 18. *when ye come together in the Church, I hear there be diviſions among you.* The Chriſtian-Church is *one body, animated and acted by one and the ſame ſpirit, worſhipping one and the ſame God, profeſſing one and the ſame faith and hope*, and therefore we ſhould at *all times* endeavour *to keep the unity of the Spirit in the bond of peace*; But *then more eſpecially*, when we *come together in the houſe of God*

as

as brethren, and *joint petitioners to solicitate our heavenly Fathers blessing*. *St. Cyprian* commenting upon those words of our Blessed Saviour "I say "unto you that if two of you "shall agree on earth, touching "any thing that ye shall ask, it "shall be done for you of my "Father which is in heaven; for "where two or three are gathered together in my name, "I am with them.] Notes judiciously from thence, that very much is ascribed not to "the *multitude* but to the *unanimity* of those that pray. "Christ *first placed unity*, premised the agreement of peace, "faithfully and firmly taught, "that we should *agree together*, "If two of you shall agree on "earth. But how can he agree "with any *one*, who agrees "not with the *Body of the* "*Church*

St. Matth. 18.

St. Cypr. de unitate Eccesiâ. f. 10. 11.

" *Church it ſelf* and with the " whole Brotherhood? How " can two or three of thoſe be " gather'd together in the " name of Chriſt, who are " manifeſtly *ſeparated from* " *Chriſt and his Goſpel?* —— So he urgeth the matter againſt the Novation ſchiſmaticks that had *this two or three* much in their mouths; and afterwards he adds. " When Chriſt ſaith " [where two or three are ga- " ther'd together in my name, " I am with them] He divideth " not men *from the Church*, " who did inſtitute and make " the Church, but upbraiding " the perfidious with their diſ- " cord, and commending " peace to the faithful, he " ſhews, that he is more with " *two or three praying unani-* " *mouſly*, than with *never ſo* " *many* in *diſſention*, and that " more

"more may be obtained by "the *agreeing* prayer of a *few*, "than by the *disagreeing* pray- "er of *many*.

Thirdly, This unanimity and consent should be testified by *bearing some part in the service*, or at the least giving *an hearty and audiable Amen* to it, so was God's command under the Old Testaemnt, *All the people shall answer and say Amen*, and accordingly we find the people's practice. *All the people answered Amen, Amen*, so likewise the Apostle *supposeth* under the New in that reasoning of his, before referr'd to, *How shall he that occupieth the room of the unlearned say Amen?* And St. *Hierom* tells us, that in his time the devout acclamations of the Christian Church resounded *like an Heavenly Thunder*, now this same consent is

Deu. 27.

Nehe. 8.

1 Cor. 14.

Ad similitudinem Cœlestis tonitrui, Mer. in ep. ad Gal.

teſtified more at large by *repeating* the prayers, and confeſſions, and praiſes *together with, and after the Miniſter*, or elſe *bearing a part* with him only by way of *reſponſal* in the ſervice. And ſuch is the pattern ſet us by the *Celeſtial Quire* of Angels, who ſing *one to another*, *Holy, Holy, Holy*. Such the uſage of the *Jewiſh* Church. *Miriam* the Propheteſs, and the *Women* that went out after her with *Timbrels* and dances, praiſing God upon his deſtroying the *Egyptians*, their perſecutors, in the Red-Sea, *anſwered each to other*. And Miriam *anſwer'd them*, ſaith the Text, *ſing ye to the Lord for he hath triumphed glorioufly*. and ſo afterwards, when *David* returned from the ſlaught- of the *Philiſtines*, the *women* in their ſong's *anſwer'd one to another*

Iſa. 6. 3.

Exod. 15. 21.

1 Sam. 18. 7.

nother saying, *Saul hath slain his thousands and David his ten thousand.* Upon *Solomon's* prayer, when the Glory of God filled the house *All the Children of Israel*, we read, *bowed their faces to the Ground upon the pavement and worshipped and praised the Lord, saying, for he is good, for his mercy endureth for ever.* A form we meet with often in the *Psalmes* and several times repeated *in one and the same Psalm*, being that most probably *wherein the whole Quire joyned.* 2 Chron. 7.3. Chron. 16. 14. Ps. 29.9. 84.4.

Thus in God's Temple did *every one speak of his honour* and was *still praising of him.* Of *Anna* it is recorded that she did *Answer* in her gratulatory confession to *Simeon*, that *went before* her therein. And the *primitive Christians, as Pliny* tells us, were wont to *sing* Luke 2. 38. ἀνθομολογεῖσθαι confessione respondere. Erasm.

unto

unto Christ, as God, by course or turnes, in the way of *responſe or alteration.*

* *Quod ſoliti eſſent ſtato die ante lucem convenire carmenque Chriſto quaſi Deo dicere ſecum invicem.* Plin. l. 10. ep. 97.

Euſebius ſpeaking of certain *Religious Aſcetick*s in *Egypt*, and mentioning many things about them from *Philo Judæus*, among the reſt he notes thoſe *ſacred Hymns which were uſually recited among Chriſtians*; and that after *this manner*; i.e. One with a decent modulation begins the *Pſalm* (as the precentor) and the reſt liſtening a while in ſilence Chaunt forth together by way of Eccho, the latter words or clauſes of the hymns only.—Somwhat of this kind hath been the continued practice both of the *Greek and Latin Church.*

Τὸς τελέσεσθαι εἰωθότας πρὸς ἡμᾶς ὕμνους. —— ἑνὸς μὲν ῥυθμῷ κοσμίας ὁμηχέλλοντος οἱ λοιποὶ καθ' ὑπουχίαν ἀντεφώνουν, τὰς ὕμνων τὰ ἀντελαμβάνοντα συμπεξυχοῦσιν, *Euſeb. Eccl. Hiſt. l. 2. c. 17.*

Fourthly the publique pray-

ers

ers call for a great portion of *External reverence.* Here we must be sure to glorifie God in our *bodies* as well as with our *Spirits*, the rather to declare and publish unto *others* our *reverent thoughts and esteem of his Majesty*, and *excite the like in them.* *As for me, saith* David, *I will come into thy house in the multitude of thy mercy, and in thy fear will I worship towards thy holy Temple.* And again, *God is greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are about him.* Here therefore the *Apostle's golden Canon* should evermore take place. *Let all things be done decently, and orderly, in good and comly fashion*, or *gracefully, and according unto order*, as the original words impart. Those *slovenly and lazy postures*, which

Psal. 5. 7. 89. 7.

1 Cor. 14. 40. εὐσχημόνως καὶ τάξει.

Mal. 1. 6.

which we ſhould bluſh at *before an earthly Prince or Governour*, are moſt undoubtedly by vertue of this to be *utterly baniſhed the houſe of God. Let us have grace*, ſaith the Apoſtle to the Hebrews, *that we may ſerve God acceptably with reverence and Godly fear.*

Heb. 12. 28.

Fiftly and laſtly, nothing is here more beautiful and becoming than *uniformity*; when we do all *with one mind and with one mouth too*, glorifie God, and thus ſhew our ſelves to be *like-minded, having the ſame love, being of one accord, and of one mind*; when we teſtifie our cordial agreeing together by *doing all the ſame thing*, and uſeing as much as is poſſible, the *ſame geſtures* of devotion walking in the ſame rule or canon. *Phil* 3. 16. Thus it was in the Church of the *Jews*, as I noted

Rom. 15. 6.

Phil. 2. 2.

2 Chron. 7.

noted before of *Solomon's time*, under the *third* head, and ſo likewiſe we find it *afterwards*. *All the people ſtood at Ezra's opening of the Book of the Law, and all the people anſwered Amen, Amen, with liſting up their heads at his prayers, and they bowed their heads and worſhipped the Lord with their face to the ground.* Nehem. 8. 5. 6. There is an amiableneſs *every where* in Uniformity: we all commend and admire it, and this latter age hath well expreſſ'd it in their Buildings; and therefore ſhould ſtudy to preſerve & promote it likewiſe in the *Spiritual Building of the Church. Behold, how good, and how pleaſant, a thing it is for Brethren to dwell together in unity!* to dwell *even together*, as the Margin reads it, and to witneſs as much by their *uniformity* in the worſhip and Pſ. 133 1.

ſervice

ſervice of God. *Diverſity of uſages in one and the ſame aſſembly*, occaſion *manifold diſguſts and confuſions*, and *God is not the author of confuſion (tumult or unquietneſs) but of peace, as in all the Churches of the Saints*, ſaith the Apoſtle.

1 Cor. 14. 33.

Thus much premiſed in the *Recommendation*; and for the *regulation* of the *publique prayers of the Church* in the General, I ſhall next endeavour, as briefly as I can, to expoſe the *moſt excellent proviſion made for the ſame by the Church of England* to a more particular view.

And here I will not detain you with any *preſatory* diſcourſe of the *Reverend compilers* of our Liturgy in the Reign of King *Edward* the ſixth (ſome of whom not long after ſealed the truth of their *Proteſtant* profeſſion with their *Blood*) or

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with the relation of that *deſerved eſteem* it hath *ſince* found among the worthieſt of men, both at *home and abroad*, only you may pleaſe to note with me *two things more generally*, which are not lightly to be paſſ'd over.

Firſt, that *by this meanes the Communion of Saints among us is much enlarged*; for, while we joyn together in theſe Holy prayers and ſervice, we have not only *that particular* Congregation, of which we are, but *all the Churches and aſſemblies of the Land* offering up with us the very *ſame* reſpects and thankſgivings unto God: and

Secondly, that *theſe Common-Prayers have been devoted and conſecrated unto God by the deliberate conſent of all eſtates of men among us, both Clergy and Laity*,

as

as a continual Sacrifice, & therefore not to be omitted without a kind of *Sacriledge*; and while we are performing of our duty herein, over and besides *other graces*, we give proof and testimony of that necessary vertue of our *obedience* to that authority; *which in all lawful and honest things should evermore command us*; a vertue, however *slighted among many*, of very great esteem *in God's account*, as we may observe in the story of the *Rechabites*, which he is pleased to recite with commendation, and upbraid his people the *Jews* with. Jer 35.

But then as to *particulars*, nothing is able to speak so fully and effectually for our *Church Liturgy* as *it self*; and those who shall examine it throughout with *due attention, and a sence of piety*, will certainly pronounce,

pronounce, that *hardly any thing more grave and edifying, or more accommodate to the ends of Chriſtian communion could be appointed, or ſubſtituted in the room* of it. To make *which* good now, I ſhall not think it labour loſt (nor will the Reader judge it, I hope, an unpleaſant or unprofitable entertainment) to run over the *moſt conſiderable part of theſe our common devotions* with ſome ſhort reflections upon them.

We are no ſooner come together in the houſe of God, but we are preparing for that ſpiritual and Heavenly work, we there meet about, by the recital of *ſome pertinent Text of holy Scripture*, and a *pathetical admonition of the great and weighty ends and purpoſes of our coming thither: Namely,*

"To acknowledge and con-

 feſs

"feſs our manifold ſins and
"wickedneſs.

"To render thanks for the
"great benefits we have re-
"ceived at God's hand.

"To ſet forth his moſt holy
"praiſe:

"To hear his moſt holy
"word: and

"To ask thoſe things which
"are requiſite and neceſſary,
"both for Body and Soul.

Which *religious ends of our Church Aſſemblies*, were they as they ought, *obſerved* and *conſider'd* by us, our *coming together* would certainly be more for the *better*, than too uſually it proves for want of attending hereunto.

1 Cor. 11. 17.

At the ſame time we are directed to *begin* all, *as it becomes ſinful Duſt and Aſhes, approaching to the Heavenly and Holy Majeſty*, with the *free and o-*

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pen confeſſion of our guilt and unworthineſs unto God, and that after a right and moſt *Chriſtian manner*, 'that is to ſay with 'an *humble*, *lowly*, and *penitent* 'heart, that we may obtain 'forgiveneſs by his infinite 'goodneſs and mercy.

Upon *which* therefore follows a *general confeſſion* of an admirable compoſure to be ſaid *joyntly of the whole Congregation accompanying the Miniſter upon their knees, with a pure heart, and humble voice*, (thus to make up an holy Symphonie) in the arraigning and condemning themſelves with their own mouths before their Almighty and moſt Merciful *Father and Judge*; begging of his *forbearance*, *pardon*, and *grace according to the declarations of the Goſpel*, *according to his encouraging promiſes to man-*

Mat. 18. 19. Συμφωνήσωσιν.

kind in Christ Jesus our Lord.

Now after this confession, whilst we continue on our knees in the posture of *penitents*, the *Priest*, (to whom God hath committed the Ministry and word of reconciliation, and so *given him power and commandment to declare and pronounce unto his people being penitent the absolution and remission of their sins)* according to the sacred authority and commission given him from *H*eaven, *stands* up to your great assurance and comfort to *pronounce* the *Divine absolution.*

2 Cor. 5. 18, 19.

[By the way you see why the *Priest alone* is to do this, and why he *stands* at the doing of it, being *an act of his peculiar authority.*]

And having so done, very seasonably he awakens us to call upon God *to grant us true re-*

repentance and his holy Spirit, that we may be persons *qualified* for the genuine effect of that absolution pronounced, and demean our selves for the future *worthy* of it; *that what we do at present may please God, and the rest of our life hereafter may be pure and holy, so that at the last we may come to his Eternal joy, through Jesus Christ our Lord.* And then we to witness our hearty *consent*, and *divers of the same*, as in the end of our *other* prayers are to say, *Amen.*

The Scripture tells us that *God hears not sinners, and if we we regard iniquity in our hearts, he will not regard our prayers; but if we confess our sins he is faithful and just to forgive us.*— And therefore it is but meet that upon our *first entrance* on God's holy and solemn worship we fall down on our bended Knees,

confeſſing penitently, that we may be capable of his forgiveneſs, and have grounded hopes of ſpeeding in all the requeſts we prefer unto him.

And when we have thus confeſſed, with that compunction of Soul and Godly ſorrow, which becomes penitents, nothing certainly can be more joyous and acceptable than to hear the *Goſpel abſolution* proclaimed unto us, by *one whom God himſelf hath authorized thereunto.* Who would not hereupon eſteem it his priviledge to ſay, *Amen*? even *ſo be it, Good Lord, unto thy ſervants according to thy word!*

After this ſucceeds the *Lord's Prayer*, as the beginning of our moſt ſolemn Service, and that very fitly. For having penitently *confeſſ'd* our ſins we are encouraged by the

divine

divine abſolution to draw nigh unto God as *our Father*, with whom we cannot intercede at any time more prevailingly than in *that bleſſed form of words which his beloved Son our Heavenly Advocate hath drawn up for, and recommended to our uſe.*

Advocati noſtri verba promamus.— Quanto efficatius impetramus quod petimus in Chriſti nomine, ſi petamus ipſius oratione? St. Cypr in Orat. dom.

That moſt excellent prayer is the *foundation* and *pattern of our* other *prayers*, and therefore not amiſs for us to *begin* with it; and 'tis the moſt *abſolutely perfect and comprehenſive of all others*, and therefore not amiſs too to be *joyned with and conclude them*, as ſomtimes alſo it doth in the Churche's Service.

Vide Tertull. de Orat. c. 9.

Nor need it to offend any that the *doxology*, *for thine is the Kingdom* &c. is at ſomtimes omitted in the Rehearſal of it; for ſo it is by *St. Luke himſelf*

Luke 11. in his holy Goſpel; and 'tis the opinion of men both learned and judicious, that it is rather of *Eccleſiaſtical* than *divine* authority, and added to St. *Matthew* out of the devotions of the *Greek Church*, being not found in the moſt antient manuſcript.

Eraſm. in Mat. 6. 13.

Then a pious ejaculation or two, being lift up both by Prieſt and People unto God for *ability to praiſe* him and *ſpeedy ſuccour, and relief* from him againſt our adverſary the Devil, *who is where the Sons of God are met together to moleſt them, and at our right hand (as at* Joſhua's*) to reject and hinder us.*

Job 1. 6.

Ezek. 3. 1.

Prieſt.

[*O Lord open thou our lips.*

Anſ.

And our mouth ſhall ſhew forth thy praiſe. Prieſt.

O God make ſpeed to ſave us.

Anſ.

Anſ.

O Lord make haſt to help us.]

We are all directed to *ſtand up* and *give glory unto* God, as it becometh *Chriſtians* diſtinguiſhed from *Jews*, *Turks*, *Pagans* or *Infidels*, and *Hereticks*, in that moſt *Chriſtian Hymns*, *and ſhort abridgment of our Creed.*

Glory be to the Father, to the Son, and to Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, World without end, Amen.

The Myſtery of the *Holy Trinity*, God the Father, Son, and Holy Ghoſt, *into whoſe name we were* baptized, is the ſum of *that Faith* which is *peculiarly Chriſtian*, and the *glory of this Bleſſed and undivided Trinity* is the great *end of our lives*, and ought to be the *ſcope and aime eſpecially of our Religious Services.* Mat. 28. 19.

ſervices. This admirable *Doxology* therefore is worthy of a *frequent* repetition in our directions, wherein we are obliged to celebrate the *Glory* of the *Tri-une* God, whom we profeſs to believe in and *adore above* all *Infidels*, and againſt all *Hereticks*, *old and new.*

In the next place, as *mindful of the Apoſtle's admonition that we be fill'd with the Spirit ſpeaking to our ſelves in Pſalms and Hymns, and Spiritual Songs, making melody in our hearts to the Lord*, we are trained up, *firſt to awaken, animate, and encourage one another to that work*, and then to *ſet upon the performance of it.*

Epeſ. 5. 18. 19.

Firſt, I ſay, to *awaken, animate, and encourage each other to the work of Pſalmodie.* To that purpoſe the *Prieſt* exhorts, *Praiſe ye the Lord* and the *People* anſwer

ſwer *The Lords name be praiſed*, and then follows the *invitatory Pſalm*, called *Venite*, *O come Let us ſing unto the Lord; let us heartily rejoyce in the ſtrength of our Salvation, — O come let us worſhip and fall down and kneel before the Lord our maker.*

—We have the moſt conſiderable *motives* ſo to do. *For the Lord is a great God, and a great King above all Gods— For he is the Lord our God, and we are the people of his Paſture, and the ſheep of his hands.*

The *divine Majeſty* and *beneficence*, and our *continual dependence* urge us ſtrongly hereunto. Let us therefore *do it*, and do it *chearfully*, and *preſently too* in the ſeaſon for it; there is *danger in delays* and our *Fathers ſmarted on this* account. *To day, if ye will hear his voyce, harden not your hearts.*—And then

Secondly,

Secondly, that we may *perform accordingly* the *Pſalms of the day are to ſucceed in their order* (unleſs upon ſuch occaſions, which have ſelect and ſpecial ones appointed) that whole Book of ſacred and inſpired devotions being ſo divided by parts, as to be gone through *every month.*

Now *theſe Pſalms*, as *all other hymns*, are regularly to be ſaid or ſung *by courſe*, the Prieſt or Miniſter one verſe, and the people another, or (as the manner is in Cathedral and Collegiate Churches) one ſide of the Quire one verſe, and the other ſide another, with the recital of *our moſt Chriſtian Doxology* in the cloſe of every Pſalm. The Book of Pſalms (as the Learned obſerves) is in the original of a *peculiar compoſition in poetical form*, and ought to have

See Dr. Hamond's Pref to the Pſalms.

have it's uſe *ſeperate and diſtinct from other ſcriptures*, belonging to the whole Aſſembly not only as naked *hearers*, but as *actors* alſo, bearing ſome part and ſhare in the lauding God *by and with them*. *Hezekiah* in his Godly reformation *commanded the Levites to ſing praiſe to the Lord with the words of David and Aſaph the ſeer, and they, as we read, ſang praiſes accordingly and bowed their heads and and worſhipped:* in what manner I pointed out before. And thus hath our Church inſtructed us *to teach and admoniſh one another in Pſalms, and Hymns, and Spiritual Songs, ſinging with grace (or gratitude) in our hearts unto the Lord*, and that in *the divine words of the ſweet ſinger of Iſrael, and ſuch like ſacred Penmen.*

2 Chron. 29. 30.

Col. 3. 16.

Now what can more fitly declare

declare our *admoniſhing one another* than the rehearſal of theſe Pſalms and Hymns *interchangeably* and *by courſe together*? and what can more pertinently demonſtrate, that we do all this with *grace or gratitude in our hearts to* the *Lord*, (as the primitive Chriſtians were accuſtomed to ſing Hymns *by courſe* to Chriſt, as God) than the *Doxology added in the concluſion* of our Pſalms and Hymns? Glory be to the Father, and to the Son, and to the Holy Ghoſt.

And what *poſture*, I beſeech you, more ſuitable for this our *Pſalmodie* than that of *ſtanding*, that by the *erection of our bodies* we may in ſome meaſure expreſs the *elevation or lifting up of our minds to God*? and that the *rather* becauſe *this geſture* is taken notice of in Scripture as moſt *proper for our lauds and thankſ-*

thanksgiving. Behold now praiſe the Lord all ye ſervants of the Lord, ye that by night ſtand in the houſe of the Lord and again, *O praiſe the Lord, laud ye the name of the Lord, praiſe it, O ye ſervants of the Lord*, ye that ſtand in the houſe of the Lord, in the Courts of the houſe of our God. At this Office we read, *All Iſrael ſtood in David's* time; and ſo long after the *Levites* call unto the people, *ſtand* up *and bleſs the Lord your God.*

Pſ. 134. 1. 2. 135. 1. 2. 2 Chron. 7. Nehe. 9. 5.

There is not certainly any exerciſe more becoming Chriſtian Aſſemblies in their publique worſhip of God, than thus *in his Temple to be every one ſpeaking of his honour and praiſing of him: praiſe, ſaith the Pſalmiſt, is comly for the upright, and again, it is good to ſing praiſes to our God, for it is pleaſant and praiſe is comly.* And the

Pſal. 33. 1. 147. 1.

the manner of performance could not be more decently, and to greater edification provided for, than is preſcribed (by *canon or cuſtom*) among us in *all the points beforementione*, were *our hearts but once in tune* for ſo ſacred a work, and our *practice more uniform, devout, and harmonious* in the celebration of it.

After this holy exerciſe of reciting or chaunting forth the divinely inſpired *Pſalms* to the glory of God, and the building up each of other, follows *a double leſſon* to be read for our inſtruction, the one commonly out of the *Old Teſtament*, the other out of the *New*, and at the cloſe of each *a devout Hymn* of praiſe.

A Leſſon we have out of *both Teſtaments*, that we may ſee their admirable *agreement*, *that*

that, in St. Peter's *phraſe, we may be mindful of the words which were ſpoken before of the holy Prophets, and of the Commandment of the Apoſtles of our Lord and Saviour.* But *firſt out of the Old* and *then out of the New*, that we may correſpond with the *Divine method*, which firſt vouchſafed the Old and then ſuperadded the New; and that we may obſerve the goodneſs of God to *us* in the *Comments which the New hath made for us upon the Old.* And what can be more to our benefit and advantage, then thus to hear the *very Oracles of God in our own language?* thoſe excellent Sermons which *Moſes* and the *Prophets* in the Old Teſtament, and *Chriſt* or his *Apoſtles* preached to the world by the immediate aſſiſtance of the Holy Spirit in the New? Theſe 2 Pet. 2. 3.

undoubtedly ſhould always retain a preheminence in our thoughts beyond the diſcourſes of *other* men; for the *beſt of men's Sermons* are no farther divine then they agree *herewith*.

It was the priviledge and happineſs of the *Jews*, 'that 'Moſes and the Prophets were read in their Synagogues every Sibbath day. But behold a *greater then* Moſes *is hear*, and *one whom all the Prophets foretold of & pointed to*. We have moreover *Chriſt* and his *Apoſtles* and ſo our "Ears are bleſſed with that in the accompliſhment which the Holy men of old did long for, and expect to be in due time, but foreſaw only afar off.

Luke 10. 23,24.

All the cloſe of theſe Leſſons, as I ſaid, are appointed *Hymns or Canticles of praiſe*, that we may learn in all things, as

as our duty is, to give thanks, and *having heard God ſpeak from Heaven unto us, riſe up, as it becometh us, and laud his name.*

To this pupoſe in the morning follows the *Te Deum, or we praiſe thee, O God, we acknowledge thee to be the Lord*, &c.—'Tis uſually aſcribed to *St. Ambroſe*, and *St. Auguſtine* joyntly. But, who ever were the Pen men, to be reverenced highly for its *antiquity and excellent compoſition*. 'Tis indeed both a *Creed* containing the myſteries of our Chriſtian faith, and a moſt ſolemn, and worthy *form of thankſgiving, praiſe and adoration*, or elſe the Benedicite, or Hymn of the three Children, 'O all ye works of the Lord 'bleſs ye the Lord, praiſe him 'and magnifie him for ever &c. Wherein the whole Creation

is brought in as *conspiring together to celebrate* it's Maker. A sacred and ravishing hymn of praise, it is received with great esteem and veneration throughout the World. And by the way, if any chance to stumble, as some have done, at this manner of *Invocation*, as it were, or *Apostrophe* rather unto the several Creatures, they may find an unexceptionable pattern of as much in the *Psalms*. Or, if they skill not not those words in the close "O *Ananias*, *Azarias* and *Misael*, they may please to take notice, that those were the most *proper names* of the *three* famous *Confessors*, whom the Prince of *Nebuchadnezzars Eunuchs* stiled *Shadrach*, *Meshach* and *Abednego*. Then after the second Lesson *Benedictus*, or *Zacharie's Song* upon the

Psal. 148.

Dan 1.6,7.

the birth of *John* the *Baptiſt*, the immediate forerunner of Chriſt. *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, &c.* Luke 1.68. or David's *Jubilate O be joyful in the Lord all ye lands &c.* —— Pſal. 100.

In like manner after the Evening Leſſons, the Bleſſed Virgin's 'Magnificent, or divine ſong of praiſe upon the bearing of Chriſt in her Womb, *my Soul doth magnifie the Lord,* Luke 1.46. &c. —Or good old *Simeon's Nunc dimittis*, upon the ſight Ch. 2. 29. of Chriſt in the Temple 'Lord 'now letteſt thou thy ſervant 'depart in peace according to 'thy &c. —Or elſe *too excellent Pſalms of praiſe*, reflecting upon the extraordinary grace vouchſafed unto *all men* in the Goſpel, and their obligations to laud him for the ſame, *Cantate Domino. O ſing* Pſal 98.

unto the Lord a new Song, for he hath done marvellous things &c.

Psal. 67. And *Deus Misereatur, God be merciful unto us and bless us* &c. All of them either hymns *most properly and peculiarly Christian, as* Te Deum, Benedictus, magnificat, nunc dimittis; or very *pertinent and accommodate in the general for the inflaming and expressing the devout affections of Christians towards God*; as all the rest.

Next in order succeeds the *Creed* or *summary of our Christian faith*, to be rehearsed *joyntly* both by *Priest* and *People standing*. And this is a piece of divine worship, *not well to be omitted by Christians in their publique assemblies, so many texts of holy Scripture engageing them to an open profession of their Faith*, as *whosoever shall confess me before men him will I*

Matth. 10. 32.

con-

confeſs before my Father which is in heaven. And if thou ſhalt confeſs with thy mouth the Lord Jeſus, and believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved; for with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto Salvation. And That every tongue ſhould confeſs, that Jeſus Chriſt is Lord to the glory of God the Father, &c. Rom. 10. 9, 10. Phil. 2. 11.

And this rehearſal of our Creed as fitly comes in *after the reading of the Leſſons* out of holy Scripture; for as the Apoſtle ſaith "Faith comes by hearing: *firſt hearing and then Faith.* The foundation of our faith is the word of God, and this is the *ſum of what we learn to believe in order to our ſalvation out of the Holy Scriptures.* Whether the *Apoſtles themſelves* Rom. 10.

compoſed this Creed, every one contributing his ſymbol, I diſpute not: 'tis enough for us, that it is *according to their doctrine*. And the *Nicene and Athanaſian Creeds* are only *explications of the Apoſtolical*, occaſioned by the oppoſition made thereunto by *Hereticks*.

Jude 3.

And then this confeſſion of our Chriſtian faith, *the faith once delivered to the Saints which we are to contend earneſtly for*, is to be made *ſtanding*, to ſignifie our readineſs to profeſs and reſolution to *adhere and ſtand to it*. Thus when we aſſert any thing with much earneſtneſs we uſually ſay, *This is the truth and we will ſtand to it*.

Ephes. 6. 11, 13, 14.

That alſo is the *poſture proper for Chriſtian Souldiers*, as St. *Paul* admoniſheth.

After this, a pious *ſalutation of Chriſtian and mutual love interchanged*

terchanged between Miniſter and People,

Prieſt.

The Lord be with you:

Anſw.

And with thy Spirit.

We are called upon again to *compoſe our ſelves for Prayer on our Knees*, with a "Let us pray. An wolſome form of words frequently uſed to *rouze and rally our ſleeping and wandring devotions*, like that proviſion among the *Gentiles* in their ſacred worſhip, who had a Cryer (as *Plutarch* ſomwhere reports) with a loud voyce to awaken them, ſaying, *Hoc age, mind and intend what you are about.*

And the Prayers begin with a ſhort but pathetical Litany, or *ſupplication to the Holy Trinity* (in whom we have before profeſſed our *faith*) for *Mercy*.

Then

Then ſucceeds the *Lord's Prayer*, for all the Diſciples of Chriſt to joyn in, *as he hath taught them to call upon that God, in whom they believe.* Of which I have ſpoken *before*, and ſhall ſubjoyn a pharaphraſe at the end of this treatiſe.

After this the *Miniſter ſtands up again* (to teſtifie the *authority of his Function* in making interceſſion by prayer with God) and *he and the People together lift up ſeveral pithy ejaculations unto Heaven*, 'for 'Mercy and Salvation, 'To 'King and Subjects, 'Miniſters 'and People for peace and ho-'lineſs.

The people in this office ſomewhat reſembling Aaron and Hur that ſtayed up Moſes his hands while he prayed Exod. 17.

Upon which follows more ſolemn prayers, 'The Collect 'for the day, for Peace and Grace in the morning; and in the Evening, 'That for aid a-gainſt all perils of the night.

The

The interceſſion for the King's Majeſty, for the Royal Family, for the Clergy and People, for the High Court of Parliament, during Seſſions, for all eſtates and conditions of men, and 'the general thankſgiving. Each of them of a grave, and pious, and profitable compoſition, and *worthy a more diſtinct conſideration*, but that it would ſwell my diſcourſe into a greater compaſs than I intend. Herein our Church ſeems plainly to have had before her eyes *that charge and command of St. Paul unto Timothy*, 'That firſt of all 'prayers, ſupplications, inter-'ceſſions and giving of thanks 'be made for all men, for 'Kings and thoſe in Authori-'ty.— 1 Tim. 2. 1. 2.

And then we *conclude our daily prayers with that excellent form*

form of St. *Chryſoſtome*, wherein we recognize the *grace vouchſafed us with one accord to make our ſupplications unto God*, and the *divine promiſe to ſuch who are ſo gathered together* in his name be *they but two or three*, and *thereupon*, with faith and fervency and yet withal a *becoming ſubmiſſion unto God's infinite wiſdom, inforce afreſh all our petitions*, eſpecially that we may 'ſo far know and acknowledge the truth of the Goſpel here in *this life*, as to be conducted by it unto *life everlaſting*.

And we ſhut up all with that *Apoſtolical form of impetrating a bleſſing at our departure, from the Holy Trinity* and *each perſon therein*. 'The grace of 'our Lord Jeſus Chriſt and 'the Love of God, and the fel-'lowſhip of the Holy Goſt be 'with us all evermore, Amen.

2 Cor. 13, 14.

Thus

Thus have I briefly run over the *ordinary course of our daily Prayers*; One piece of our common Service: Farther I am willing to glose upon, because it hath not that deserved value in the World, which ought to be set upon it: I mean the *Solemn Litany* appointed for *Sunday* (the usual times of most *populous* assemblies) and for *Wednesdays & Fridays* weekly (which have been noted in the Antient Church for days of more than ordinary humiliation.)

The word Litany imports no more but a certain *form of most* earnest *supplication*; and such indeed is this prescribed, *wherein Priest and People are to strive together, as mutual helpers each to other*, in the wrestling with God for a special blessing upon themselves and all others.

This Prayer begins with the *invoca-*

invocation and adoration of the ſacred Trinity, of *each Perſon diſtinctly*, and then of the *three in Union* according to *our Faith* of the undivided Deity of this holy and myſterious Trinity. As we are *baptized*, *believe*, and *confeſs*, ſo we *worſhip and ſupplicate* unto 'God the Father 'of Heaven, the Maker of the 'world, God the Son the Re-'deemer of the world, and God 'the Holy Ghoſt proceeding 'from the Father and the Son; 'and having ſo done, with a *repeated fervour* renew again our requeſts unto this 'holy, 'bleſſed, and glorious Trinity, 'God the Father, Son, and Ho-'ly Ghoſt, three Perſons but 'one God; whom we moſt earneſtly implore 'to have mer-'cy upon us miſerable Sinners; therefore miſerable becauſe *ſinners*, and being Sinners *eternal-*

ly

ly miſerable, unleſs we obtain mercy. Herein therefore we worthily imitate, and moſt Chriſtian-like *comment upon the Publicanes prayer, God be merciful to me a Sinner.* Luke 18. 13.

And wretched Sinners indeed we are in a remarkable manner againſt *each perſon of the ſacred Trinity* and ſo fitly inſtructed here to beg mercy *from each Perſon diſtinctly.*

We are Sinners *againſt God the Father*, the Maker of Heaven and Earth, by tranſgreſſing and violating the *Lawes of his creation*, and demeaning our ſelves contrary to the *obligations of our creature ſtate and relation to him.* 1.

We are Sinners *againſt God the Son*, the Redeemer of the World, by *ſlighting of his love*, ungratefully requiting of his good will, oppoſing and offering 2.

ing deſpight unto him in *all his ſacred offices.*

3. We are ſinners againſt *God the holy Ghoſt* by *withſtanding his divine motions, ſtifling of his convictions* and *rejecting of his comforts.*

To *each* therefore we are to confeſs our ſelves *miſerable ſinners*, and to have recourſe *to each for mercy and forgiveneſs.* and to each alſo we may gather ſome *encouragement* to make our ſupplication in this diſtinct commemoration of them.

1. While we call upon *God the Father of Heaven*, who hath *made us and all the World*, we are encouraged to hope that he will have mercy on the *work of his own hands* and welcome *us* among his *returning prodigals.*

While we call upon *God the Son* the *Redeemer of the world*, who

who hath *Redeemed us and all mankind*, we are encouraged to hope, that he will have mercy on thoſe, *whom he hath bought ſo dear, and purchaſed with his own moſt precious blood.*

While we call upon *God the Holy Ghoſt*, *whoſe office* it is to *Sanctifie*, *that he may comfort*, and who *ſeized on us for a Temple of God at our Baptiſm*, we are encouraged to hope, that he will not reject and forſake us, when we ſubmit our ſelves as *Obedient and pliable ſubjects to be wrought upon and guided by him.* 3.

In *this good encouragement* therefore we proceed.

'Remember not, Lord, our 'offences, nor the Offences of 'our forefathers, neither take 'thou vengeance of our ſins. 'Spare us, good Lord, ſpare 'thy people, whom thou haſt

'redeemed with thy moſt preci-
'ous blood, and be not angry with
'us for ever. *Spare us good Lord.*

Thus did God himſelf appoint.

'Let the Prieſts, the Miniſters of
Ioel. 2. 17. 'the Lord, weep between the
'Porch and the Altar, and let
'them ſay, ſpare thy people O
'Lord— And who can follow a
better pattern? in alluſion to
which therefore the Litany is
ſaid in our greater Churches
regularly in the *midſt of the
Church*, that is, between the
Porch and the Altar.

And here while we pray unto
God not to *remember* our ſins
(*viz.* ſo as to impute them
to us, and puniſh us for
them: to lay them to our charge
and take vengeance on their ac-
count) we alſo bring to mind
the ſins of our *progenitors*, which
ſome or other of us too com-
monly walk in, and deprecate
their

their evil effects, which may otherwise justly entail a curse upon their *Posterity*. So we are instructed from the *second Commandment*, that God visiteth 'the iniquities of the fa-'thers upon the Children, and accordingly we read that, 'not-'withstanding all the good acts 'of King *Josiah*, yet the fierce-'ness of Gods, wrath was not 'turned away, wherewith his 'anger was kindled against *Judah* 'for the provocations of *Ma-'nasseh* his Grandfather's reign. Thus therefore we find it in the *Levites confession* 'our Fathers 'dealt proudly and hardened 'their necks and refused to o-'bey, neither were mindful of 'the wonders thou didst among 'them,—neither have our Kings 'our Princes, our Priests, nor 'our Fathers kept thy law. And so in *Daniel*, 'O Lord, to us

Exod. 20.

2 Kings 23.

Neh. 9. 16, 17, 34.

Dan. 9. 'belongeth confusion of face, to 'our Kings, and to our Princes 'and to our Fathers — So well grounded is this prayer 'Remember not, Lord, our offences 'nor the offences of our fore-'fathers.

And mark the *Christian modesty* we are trained up unto, *first* to beg *sparing* mercy, and then *deliverance* from that evil we have deserved to smart under. First 'spare us, Good Lord, and then as it follows, 'Good Lord deliver us, so before in the *Confession*. 'But 'thou O Lord have mercy up-'on us miserable offenders. '*Spare* thou them, O God, 'which confess their faults. '*Restore* thou them that are penitent. Thus are we taught to look upon our selves as condemned malefactors *under the sword of divine Justice lift up*, as

as it were over our heads, and ready to ſtrike the fatal blow, and therefore earneſtly to ſupplicate in the firſt place that we may be *ſpared*; as the Pſalmiſt, 'O 'ſpare me a little, that I may 'recover my ſtrength before I 'go hence and be no more ſeen. Pſ. 39.

and then that we may be *deliver'd*; as the ſame Pſalmiſt, 'O Lord, let it be thy pleaſure 'to deliver me. Pſ. 40.

And This according to the full extent of *that clauſe in the Lord's prayer* 'deliver us from all evil, upon which the following paſſages of our Litany are an excellent comment.

'From all evil and miſchief. (that is to ſay)

'From ſin.

'From the Craft and aſſaults 'of the devil.

'From thy wrath (*here* in this world, and ſo *all thoſe plagues*

and

and judgments which flow from thence,) &c.

'From everlasting damnation (*hereafter*)

'Good Lord deliver us!

Note the *order of this enumeration.* The first and greatest evil we look upon is *sin*; and the Grand *abettor* of sin is the *Devil*; and therefore first we pray against *sin* and *all the Devil's crafty assaults*; and then against the *punishment* due unto sin, *Gods wrath* in the present life, and *everlasting damnation* afterwards. And agreeably to *this method* we proceed further.

First to *deprecate sin*, and beg deliverance from it, more *particularly* 'From all blindness 'of heart, from pride, vain-'glory, and hypocrisie, from 'envy, hatred and malice, and 'from all uncharitableness; from

'for-

'fornication and all other dead-
'ly ſin. — that is, 'from all
'filthineſs of the *fleſh and Spi-* 1 Cor. 7. 1.
'*rit*.

Secondly, conſidering that the Devil aſſaults us craftily by the *world*, we inhabit and converſe in, and by the *Fleſh* we are clothed with, we add further. 'And from all the de-
'ceits of the world, the Fleſh, and the Devil.

In the next place we deprecate *thoſe waſting judgments which are of a moſt direful and pernicious effect both upon our ſelves and others*, whereto yet our ſins have juſtly expoſed us. 'From lightning and tempeſt;
'from plague, peſtilence, and
'famine; from battle, and mur-
'der, and from ſudden death. And for a greater *Security* againſt thoſe and the like calamities.

Fourthly, we pray against *such publique and crying sins by name, as carry also punishments in their very bowels, dangerous to State and Church, to both together.* 'From all sedition, 'privy conspiracy, and rebelli-'on; from all false doctrine, he-'resie, and schism; from hard-'ness of heart, and contempt 'of thy word and command-'ment.——.

From all these evils now we pray to be deliver'd, and are encouraged to hope that God will here these our prayers, by vertue of the *holy actions and Passion of Christ our Saviour.* We have no merits of our own to plead with God; but every thing that Blessed Person *did and suffer'd* had, we know, its *merit*, and ought to have its *efficacy* upon us. These undertakings therefore of Christ we commemorate

memorate before God particularly, (and the *more particularly the better*) praying to Christ that we may reap the benefit of them all, and for the sake of what he hath *done and suffer'd* for us in our nature (by *those sufferings of his especially, whereby he was consecrated to be our compassionate High-Priest*) we may be *spared and delivered*; importuning him, *by all that he hath already done, yet to do more for us*, and that we may rightly, and effectually *use and apply*, all that he hath done and suffer'd upon our account. This is the *most Christian* importance of that of our Litany, which some both spightfully and blasphemously have Nicknamed *conjuring*.

See Dr. Jackson in the Creed l. 9. s. 1.

"By the Mystery of thy holy incarnation; by thy holy "Nativity and Circumcision; by

by

" by thy Baptiſme, Faſting, and
" Temptation;

" *Good Lord deliver us.*

" By thine Agony and bloo-
" dy Sweat; by thy Croſs and
" Paſſion; by thy precious
" Death and Burial; by thy
" glorious Reſurrection and Aſ-
" cention, and by the coming
" of the Holy Ghoſt.

Good Lord deliver us.

We pray unto Chriſt here, that *thoſe ſeveral ſteps of his condeſcention and performances* for us may not be in vain as to our perticulars, but *applyed to our benefit and behoof* in the *merit and ſucceſs* of them: That we may be ſpared and delivered, *upon the ſcore and by the means*, or *through the ſaving method of all thoſe acts and Paſſions of his.*

Rom. 7. 24, 25. The Apoſtle *St. Paul* having cryed out, *O wretched man that I am, who ſhall deliver me from*

from the body of this death; adds immediately upon it, *I thank God, through Jesus Christ our Lord.* And we in like manner having owned our selves *miserable sinners*, are here instructed to pray and hope for deliverance, only *by and through the same Jesus Christ our Lord.*

Nor is there any other name given under Heaven, whereby we must be saved. Act. 4. 12.

But then that we may be sure to store up a blessing for our selves *in all times and seasons*, wherein we stand most in need, *suitable help and relief* in every necessity, we add. Heb. 4. 16. Εὐκαιρον βοήθειαν

"In all time of our tribu-
"lation; in all time of our
"wealth; in the hour of
"death; and in the day of
"judgment.

Good Lord deliver us

That is, *now in this life in all estates*

eſtates and conditions, at our *departure hence*, and our *ſolemn diſmiſſion at the laſt and great day* to our eternal and unalterable place of abode for ever.

At the preſent we have either the temptations and miſeries of *tribulations*, or the cares and ſnares of *proſperity* ſurrounding of us. At the *hour of death we quit this ſtate of our probation* upon earth, and *then is our greateſt Agonie*; and at the *day of judgment* we are to have our *final doom*, ſo that if we eſcape in *all theſe times* we are certain to do well, and be happy for ever. Here therefore we ſhould be ſure to add a moſt *attentive, deliberate, and earneſt, Good Lord deliver us.*

Thus having continued our *deprecations* againſt all evil: our *ſupplications and petitions* for all good follow orderly; and thoſe not

not only for our *ſelves*, but *others* alſo, whom we are taught and obliged to pray for. Having firſt deprecated God's wrath and diſpleaſure, we gather encouragement to add, in the hopes of divine mercy through what our Bleſſed Saviour hath done and ſuffer'd for us, *We ſinners* (but now penitents) *do beſeech thee to hear us O Lord God.*——

Now hear we pray

Firſt, for the *Catholick Church*, the *holy Church of Chriſt univerſal*, diſperſed throughout the World, as members our ſelves of that *one body*, *That it may pleaſe thee to rule and govern thy holy Church univerſal in the right way.* Ephſ. 4. 4.

And them for *our own Church* in particular, a conſiderable part of that univerſal, and herein,

herein, *as duty binds us.*

First for the *King's Majesty* as *ſupream*, for his *ſecurity* and *furtherance* in *grace* and *godlineſs*, and *divine protection* and *ſucceſs* evermore to attend him againſt *all his Enemies.*

Secondly, for his *Royal relations*, that they may all be *bleſſed* and *preſerved.*

Thirdly, for the *Clergy of all orders*, *Biſhops*, *Prieſts and Deacons*, that they may be *qualified* both for *Preaching and Living* as becomes their ſacred function.

Fourthly, for the *chief heads of the Laity*, the *Lords of the Counci'* and *all the Nobility*, that they may be indued from above with *grace*, *wiſdom*, *and underſtanding*, that ſo they may know, what concerns the publique intereſt in their reſpective truſts, and keep a good conſcience in the ſame Fifth-

Fifthly, for *all Majeſtrates*, the *Miniſters of Law and Juſtice*, that they may, as they ſtand obliged, and is expected from them, *execute juſtice* impartially, and *maintain truth*.

Sixthly, for *the People*, that God would vouchſafe to *bleſs and keep them*. And then,

Seventhly, not only for our *one Church*, but *Nation*, and therewith *all other Nations*, that wars may ceaſe throughout the World, and they may have the great & valuable bleſſings of *unity, peace and concord*.

Eighthly, for *our ſelves in particular*, that, whatever be the fate of our times and eſtates in this World, we may have an *heart to love, and dread God, and diligently to live after his Commandments*. So ſhall we be ſure to provide for our own *greateſt intereſt and ſecurity*.

Next

Next, we are more especially mindful of the *congregations of Godly and Christian people assembled together, as we our selves are*, that God would vouchsafe the *increase of his grace to them*, that they may *hear weekly his word* and *receive it with pure affection*, and not be *hearers* only, but *doers* of the same, *bringing forth the fruits of the Spirit.*

And here we forget not to compassionate the case of those who are *misled and seduced* from the publique assemblies of their Christian brethren; and therefore pray, 'that it 'may please God to bring into 'the way of truth all such as 'have erred and are deceived.

And at the same time mindful of *our own and others danger*, the *temptations and assaults wherewith we are apt to be foiled*,

ed, and *some of our own number have been overtaken*, we add 'that it may please thee to 'strengthen such as do stand, 'and to comfort and help the 'weak-hearted, and to raise 'up them that fall, and finally 'to beat down Satan under our 'feet.

And then we *enlarge our Christian sympathy to the sad conditions of all sorts of miserable people*, that we may according to the command, '*mourn with* Rom. 12. 15. 'those that mourn', and 'remember others, *as being our selves likewise in the body*. 'That 'it may please God to succour 'help, and comfort all that are 'in any danger, necessity and 'tribulation. 'To preserve tra- 'vellers from the many perils 'of Land and Water. 'Wo- 'men in their afflictive and ha- 'zardous labours, sick Per- Heb. 13. 3.

'ſons amidſt their languiſh-
'ments, young Children ex-
'poſed to manifold dangers and
'ſhew pity upon all priſoners
'and captives, into whoſe Soul
'as into *Joſeph's*, the Iron en-
ters. 'That he would pleaſe
to defend and provide for the
'Fatherleſs Children and
'Widows, and all that are de-
'ſolate and oppreſſed. *The moſt helpleſs and forlorn among men.*

And that we may be ſure to leave *none* out of our prayers, 'That he would have mercy 'upon *all men*, according to the exigent of their ſtate.

But among all men, that we may be ſure not to forget the *moſt Chriſtian precept of loving and praying for our enemies*, we add, 'that it may 'pleaſe thee to forgive our ene-
'mies, Perſecutors and Slande-
'rers, and to turn their hearts.

Math. 5.44.

And

And then we return again to pray for *our ſelves*; and having asked before *an heart to love and dread God*, and lead a *vertuous and holy Life* in obedience to his commands, we come to *our daily bread*, and acknowledging our *dependence* upon God for the ſame, the many *caſualties* whereto the meanes of our ſubſiſtence lie open, and his *over-ruling providence* in all things, who alone can *give* us the fruits of the earth in their ſeaſon, and *preſerve* them to our uſe, and make them *kindly and available to our good*, we pray, 'that it 'may pleaſe thee to give and 'preſerve to our uſe the kindly 'fruits of the earth, ſo as in 'due time we may enjoy 'them.

That is *every day our daily bread*, the *food Convenient for us.*

And then calling back to mind, *how justly our iniquity may turn away all good things from* us, and that nothing but *repentance* can qualifie us for mercy, and no repentance will pass for unfeigned *without amendment of Life* attending of it, we beg of God 'to give 'us this true repentance, 'and to forgive us all our sins, 'negligences, and ignorances, 'and to endue us with the 'grace of his holy Spirit to a-'mend our lives according to 'his holy word.

Lastly, to *quicken our devotion*, the neerer we are to the conclusion of this our Litany, the *shorter, and livelier, and more passionate grow our petitions.*

'Son of God, we beseech 'thee to hear us.

'O Lamb of God, that 'takest away the sins of

'the

'the world (by the *ſacrifice* 'of thy ſelfe).

'Grant us thy peace.

'O Lamb of God that takeſt 'away the ſins of the world '(*by thy continual interceſſion*)

'Have mercy upon us

'O Chriſt (thou who art the *anointed of God*, deſigned, commiſſioned, and ſent on purpoſe to be our *Meſſiah and Saviour*, our *Mediator* and *Advocate*) 'hear us &c.

This Litany, you ſee, is *not one continued prayer*, but divided *between Miniſter and people* with many pithy and ſignificant ejaculations to the *mutual relief of each other's devotion*. And thoſe that quarrel with it, however *wity* they may ſeem 'tis juſtly to be feared, are not reconciled, as they ought, unto *Chriſtianity it ſelfe*, the principal branches of which are *faith*

and love, whose genuine sentiments and breathings are so visible throughout *this wholesome form of most earnest supplication*, a *right and true faith*, I mean, *in the sacred Trinity*, and *a well-regulated love towards God, our selves, and all the world.* In a word the perfection of it is such, (as an able person hath upon due consideration resolved us) that it upbraideth with *error* or *somewhat worse* them whom in *all* parts it doth not satisfie.

Mr Hooker Eccl. Pol.

There are many *other* considerable parts of our Church Liturgy which I have said nothing of. The whole *Communion service*, and therein the *Ten Commandements* with devout petitions for *pardon and grace*, at the end of each of them, the *Collects*, *Epistles* and *Gospels*, besides Prayers and Thanksgivings

ings *proper to ſundry days and occaſions*, and moſt excellent proviſions for the fruitful celebration of *both the Sacraments*, for *Catechiſing*, *confirmation*, *matrimony*, *viſitation of the ſick*, *burial of the dead*, *Churching of women* after Child-birth, and the *beginning of Lent*, with the formes appointed for the *making*, *ordaining*, *and conſecrating Biſhops*, *Prieſts and Deacons*. But it ſhall ſuffice thus far to have given *a taſt and reliſh* to excite and whet your appetites *to all the reſt*; and our Churches ſervices, as I conceive wants nothing ſo much as *a good will and ſpiritual appetite* in thoſe that frequent it.

One'y now I will take leave to ſhut up all with *ſome ſhort remarkes upon the whole*. And.

Firſt obſerve, I beſeech you

with me from what hath been declared, the *great prudence of this Church in the intermixing of such a profitable variety of holy exercises interchanged each with other to prevent all weariness*, and that our souls, if piously disposed, may delight themselves with taking a turn in *so many different walks of devotion*, 'first 'having the words of exhor- 'tation, and *Then* 2. Confessing 'our sins. and *Then* 3. Attend- 'ing to God's absolution, and '*Then* 4. Solemn prayer, and 'Then 5. Quickning of each o- 'ther to set forth the divine 'praises, and 6. Teaching and 'admonishing one another in 'Psalmes, and *Then* 7. Listening 'to what God hath said nnto 'us in his holy word both of 'the Old and New Testament; 'and *when we have so done* 8. 'blessing of his name with Sa-

'cred

'cred Hymns and *Then* 9. Pro-
'feſſing our Chriſtian Faith in
'the chief Articles of it, and
'*Then* 10. Compoſing our
'ſelves again to prayers with
'thankſgiving, to prayers of
'a *diverſe make and conſtitution*,
'of *different kinds and forms*; ſome
'*continued*, ſome *interlocutory*,
'ſome *ſhorter*, ſome *Longer*;
'*deprecations*, *apprecations*, *inter-*
'*ceſſions* — till we are diſmiſ-
'ſed, at laſt, as God appointed a- Num. 6. 23.
'mong the Jews, with a *bleſ-*
ſing.

This admirable *variety* is, as I ſaid, ſingularly uſeful to prevent all *wearineſs and languiſhing* in God's ſervice, and to keep alive our *attention and devotion* throughout the ſame.

Secondly, obſerve the *great conſcience and care of the Church in providing of ſo excellent a*

Form

Form of ſerving God, and that for all places; even the meaneſt cures in the Land, that whatever be the weakneſs, infirmities, and indiſpoſitions of ſome that *miniſter*, about holy things, the *people have an wholſome ſupply* made for their edification and Salvation from the *publique*, that God's ſervice may neither be *wholly omitted* nor *unworthily performed*; for which certainly we ought to give thanks unto God Almighty, as a *great bleſſing*. By this means the people of the Land are taught, and trained up *every where to ſerve God acceptably with reverence and godly fear* inſtructed plainly, *how to confeſs their ſins penitently*, to *pray unto him*, to *bleſs and praiſe him*, what to *believe* and what to *practice* — If they are not wanting in their attendance hereunto. And for

ſuch

ſuch who are *altogether negligent, ſupine and careleſs* there can be *no remedy.*

Thirdly, *how groundleſs and prepoſterous is the zeal of thoſe who contend with eagerneſs and paſſion* (as about a matter of very great moment and importance) *for a long extempore prayer of the Miniſter's own framing before the ſermon?* The plain engliſh of which is this, that either the congregation hath *not been praying all the while*, till then; or hitherto they have prayed *onely in the Churches language, the common prayers*, now they muſt *mend them* and *pray better of a particular man's enditeing.* — Miſtake me not; I condemn not that performance in it ſelf, where managed with *a befiting prudence and gravity*, but cenſure it onely here *ſo far*, as it is uſed to caſt a malignant re-

reflection on and undervalue the *Churches Prayers*, as not affording provision *sufficient* enough without it.

Fourthly, *what a strange Spirit of giddiness were they acted by, who in the late unhappy times proclaimed the Common-prayers of the Church, one of the Plague-sores of this Kingdom*, and *thought* (at least *pretended* so) *they did God service by rending of that innocent and useful Book in pieces*; yea and reckon'd it a *price worthy all the Blood shed in our long unnatural and uncivil Wars, to be rid of that imposition*? But what a *madness* and *sottishness* are they overtaken with, who *continue still to bespatter and vilifie so grave and excellent a composure of truly Christian Devotion*?

Fifthly, *how much, and deservedly, are they to be blamed*, who,

who, having the cure of Souls in these Dominions committed to them, do frequently corrupt and mangle so entire and wholesome a service, (and that notwithstanding their *unfeigned assent and consent professedly given to each part of it*, and the *use thereof*) *omitting sometimes, & sometimes altering material parts of those sacred offices*, which *the most unquestionable authority hath appointed*, and *the vertual consent of the whole Kingdom dedicated unto God*? These draw on themselves the evil of *Sacriledge by robbing God of part of his Glory*, and *the people of the benefit designed them.*

Lastly, to end all, *How much ought they to be reproved*, who *willingly absent and excommunicate themselves from this Service of the Church?* will come, it may be, to the *Preacher's Sermon*, but not to the

the *Churches Prayers*, or at leaſt regard not, *when* they come, though they *miſs a great part of them*; mind not to come *at the beginning* to take the *beautiful* and *edifying method* of the ſervice along with them, and make *no conſcience* at all of giving their attendance in publique, *on the dayes ſet apart for Prayer?*

If there be ſuch ſins as *ſchiſme and diſorder*, and there be *any danger* at all in thoſe ſins (and the Scripture, I think, is plain enough as *to both*) I know not how theſe Perſons can be either *juſtified* or *excuſed*: Let them conſider well of it.

A Paraphraſe on the Lord's Prayer.

[*Our Father,* Bleſſed God, the *Maker and Preſerver of all things*, and *Father of all mankind*, but more peculiarly

peculiarly the *Father of our Lord Jesus Christ*, and of *all Christians* by and through him, in and by whom *we* also have the gracious priviledge to call upon and come unto thee as *Our Father*.

[*Which art in heaven.*] *Our heavenly Father*, the *giver of all goodness*, whose *Wisdom*, *Power*, and *Bowels* do infinitely exceed those of *Earthly Parents*, even *as Heaven doth earth*, who yet art *so in Heaven as to be every where on earth*, to pity and relieve thy Children. Look down from heaven, the *place of thy most glorious habitation*, with an eye of favour, and accept of us, however unworthy, among thy *returning Prodigals*.

[*Hallowed be thy name.*] The earnest desire of whose Souls at this time is, That *thou maist be Acknowledged, Honoured, Worshipped, and Glorified, in whatsoever it hath pleased thee*

to

to make thy self known unto us by, in all thy holy *attributes*, in all thy excellent *works* of Creation, Providence, and Redemption, in all thy *mercies* and *judgments*, in all thy *sacred Institutions*, thy holy *word and ordinances*, in all the *places, things*, and *Persons devoted to thy honour and service*, by all thy reasonable Creatures, *Angels and Men*, by thy *Church universal* throughout the World, and *our selves*, as so many members thereof in particular.

[*Thy Kingdom come.*] That thy Kingdome of *light and righteousnes*, the Kingdome of thy *grace*, preparing for and introducing that of *glory*, may every where obtain, and advance it self continually in our *hearts and lives*, and throughout *all the Families and Kingdomes of the World* to the utter destruction of the usurpation

tion and Tyranny of *Sin, and Satan, and death.*

That *thy* will, and not *our own*, thy will and not *thine enemies*, thy will, which is alwayes *Soveraigne, just and good*, may be *actively* obeyed in all thy *commanas*, and patiently, and cheerfully *submitted* to in all thy *decrees* and *disposals*; [*Thy will be done*]

And this as *sincerely, readily*, and *perseveringly* by us the *inhabitants of Earth*, as it is by *Saints and Angels in Heaven*; that we may endeavour, as we are able, an imitation of, and conformity unto that happy place and company, to which we desire and hope at last to be translated. [*In earth as it is in heaven*]

And, since in the mean while *our whole dependence is upon thee*, [c] in whom we live, and move, and [c] have our beings, *vouchsafe us*, we pray thee *day by day the things* [*give us this day our daily bread*]

which thou seest to be needful both
Prov. 30. 8. *for our souls and bodies. Feed us with the food that is convenient for us.* Let all *thy gifts* and *our enjoyments* be *sweetned with thy love* and made effectual for our good by thy *blessing.*

[*And forgive us our Trespasses.*] And, least *our sins*, which are, we confess with grief and sorrow, *many and great*, should interpose, to *hinder good things* from us, or bring down that *curse*, which we have *justly deserved*, upon our heads, we most humbly beseech thee, *not to impute them to our charge*, but *pardon and forgive them all according to the multitude of thy tender mercies, and the gracious declarations of the gospel-covenant sealed by the precious blood of thy dear Son.* Whatsoever duty we have at any time *omitted*, which we ought to have performed towards thy divine *Majesty*, our

neighbours

neighbours, or *ourſelves*; whatſoever treſpaſſes we have *committed* in *thought*, *word*, or *action*, which we ought not to have done; whatſoever *failings* we have been guilty of, in our *lawful and beſt performances*; blot them *all* out of thy remembrance, and let them never riſe up in judgment againſt us for our *puniſhment* by thy wrath and indignation *here*, or our final condemnation *hereafter*.

Thus we are encouraged by thee to pray, becauſe thou haſt *commanded us*, who are ſo *imperfect and evil*, 'every one from 'his heart, to forgive our offen-'dring brethren; and thus we 'are further encouraged to hope, becauſe *we feel thy grace inclining our hearts unto ſuch mercy and compaſſion towards them*. Forgive us therefore, good Lord, *freely* [*As we forgive them that treſpaſs againſt us.*]

freely and fully, all that is past.

[*And lead us not into temptation.*] And that we may not run further into the *like guilt* for the *time to come*, since we live in this world among a multitude of *Snares*, and our Souls have divers *enemies* that watch continually to do them mischief, to *entice or affrighten* us from the paths of wisdome and righteousness to folly and iniquity, grant that we may carefully shun the *temtations every where laid for us*, and ever leave us without thy aid and succour to *our own weakness*, or the *malice power and subtilty* of *the wicked one*;

[*But deliver us from evil*] But by thy mighty and seasonable help rescue and deliver us from *all evil*, both of *sin and danger*, from the *evil one*, 'that goeth about like a *roaring Lyon* and 'wily *Serpent* seeking whom he may *devour*, from our *own evil, treacherous and deceitful hearts*, from

'rom *this preſent evil world*, and from *everlaſting death and miſery*.

All this, *moſt gracious Father*, we are emboldned to ask at thy hands with confidence, that thou wilt *hear* and *anſwer us*; for *thine of right is the Kingdom and dominion over all*; thou art *Almighty in power* and 'able to 'do for us exceeding abundant-'ly above whatſoever we can ask 'or think; and *thy goodneſs is thy chiefeſt glory, to whom it belongeth to regard the petitions of thy devout ſupplicant*, as in former ages, ſo *now and for evermore*: for thou art the *ſame* and *changeſt not*.

[*For thine is the Kingdome and the power and the glory, for ever and ever*]

And therefore both to *renew* theſe our requeſts and teſtify our *belief* and *expectations*, as to the granting of them, we conclude with *an hearty Amen, So*

Amen.

be

be it, O Father; and *ſo we truſt it ſhall be unto thy Children and Servants according to thy word,* Amen and Amen.

FINIS.

Thomas Shoate

